

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are verily grieved concerning our brother *** therefore in this distress come upon us.

GAMALIEL BAILEY, Jr., EDITORS

VOLUME 2.

CINCINNATI, OHIO, FRIDAY, MARCH 10, 1837.

NUMBER 4

THE PHILANTHROPIST.

PUBLISHED WEEKLY AT
CINCINNATI, OHIO,
BY THE OHIO STATE ANTI-SLAVERY SOCIETY.

Two Dollars per annum, always payable in advance.
Letters or Communications on business, should be directed
to GAMALIEL BAILEY, Jr.—those relating to the editorial de-
partment to either of the editors. In all cases post-paid.

POETRY

For the Philanthropist.

The Patriot.

He gaz'd upon his country with fond pride,
His Nation's glory burn'd within his breast;
His ample soul took wing: raptur'd he cried,
"I love thee, oh my country! thou art blest!
My life, my soul is but a part of thee;
For thou art freedom's, and thy sons, the free."

But hark! what sound grates harshly on his ear?
He starts, and turns; his country's banners wave
Before his sight—But oh! the gath'ring tear
Dimm'd the eye's vision! there the naked slave,
"North freedom's banner, Mercy asks in vain,
And shrieking, sinks beneath the pow'r of gain."

A supplicating mother mourns her child,
Torn rudely from her breast. "Thy prayers and tears
Were given to save, sin's minion fiend-like smiled,
And cursing, burst the ties nature and years
Had wound around the heart! the lash descends,
Chains clank, and to the yoke a woman binds!"

He gaz'd with horror on the madd'ning sight:
His soul turned sick within him; then he spoke,
"Is this my country? or doth darkest night
O'ershadow my soul? Hath sorrow broke
Upon my slumber with a horrid dream?
Was that a sound of life, or did a spirit scream?"

What! can it be? a sister madly driven?
Loaded with chains, and growing "leath the yoke
Of foul oppression! must all hope be given
From her and breast? Oh, righteous Heaven! the stroke
Of man doth crush his brother! Is it so?
Is this my country, these its sons of woe?"

I loved thee oh my country! and do now;
Yet all how hast thou fallen! I have seen
The arm'd ether, "neath thy mountain's high brow
That reared its top toward Heaven, and the green
Of thy outstretching valleys: I have been
The admiring child of thee! but the foul sin—

The accursed sin of Slavery like a blight,
Withers thy fairest flowers. I could weep
In bitterness of soul; for, from thy height
Degraded thou hast fallen, and the deep
Can ne'er wash out thy stain! Oh Heaven!
How is my spirit tortured, wrung, and riven!"

Thus spake he, and his spirit's pride had flown,
And the fast tear stood in his manly eye;
For "freedom's voice" must all hope be given
From her and breast! Slaves! his country's sky
Was dark'ning! and oh, evil hour!
Freemen (?) were crying "neath the demon's power."

HUMANITAS.

Full Creek, Ind., Feb. 17, 1837.

THE PHILANTHROPIST.

CINCINNATI, MARCH 7, 1837.

PARTISAN.

Sometime ago we published an article from the United States Telegraph, giving an account of the vote on the question of receiving certain petitions presented by Mr. Adams. The object of Duff Green was to show that abolition feeling was more prevalent in the Van Buren than the Whig party, two to one. Below we give an article from the Richmond Enquirer, congratulating the south on the prospect of a closer union than ever, as the result of Van Buren's election, notwithstanding the malign attempts of the abolitionists.

Our readers will learn from these contraries of politicians, how little abolitionism is connected with partyism, how little it has to hope from mere politicians, and how divided, after all the Southern declamation, is the South on the propriety of that, which it talks of so much—disunion. They should also learn a lesson of vigilance—to be more than ever on their guard, against that vile spirit of compromise, which, for the sake of upholding any set of men in authority, would meekly bow down to the most humiliating exactions.

The paper from which the Enquirer quotes, informs us, that the old republicans of all parts of the Union are to be united, to resist the attempts of all disorganizers. And the Union is to be brought about, it seems, on this condition:—"Northern republicans are to give evidence of their regard for southern rights, by a determined and uncompromising hostility to abolitionists." What evidence Southern republicans are to give of their regard for northern rights, the Enquirer saith not, and I suppose it matters little. Northern rights are not of much account. As to the Liberty of Speech and of the Press, which is as peculiar to the North, as Slavery is to the South, it is a mere trifle, when power and patronage are to be perpetuated, or gained.

The South has two sorts of Slaves—Slaves to cultivate its lands, and Slaves to keep the outposts of the "peculiar institution." The former are the poor Africans, whose misfortune it is to have been "born slaves,"—the latter are your spaniel politicians, boasting an Anglo-Saxon ancestry, born unluckily in the North, whose curse it is to have made themselves slaves.

The South sits a Queen. She has been wooed most audaciously by Whigism and Van Burenism. No sacrifice has been esteemed too dear to make for her favor. Much has been done, and more promised. The result is, Van Burenism is the savior triumphant. What a spectacle! Abandoned politicians on both sides have seriously debated the question with themselves, whether they would not cut out the tongue of the North and hew down its most precious liberties, to gain the vote of the South! Infamous meanness and wickedness have pervaded both parties—but have none escaped? Yes—we rejoice to know many in both ranks who have escaped the general contamination. May their numbers multiply in all parties!

From the Richmond Enquirer.

"The Richmond Whig earnestly advocates a Southern Convention for the purpose of considering the Slave Question. A hazardous experiment! Might it not provoke a Northern Convention on the same subject?"—*Philadelphia Inquirer.*

"Hold your Northern Convention as soon as you please—and do all you dare—and see who will first grow sick of any collision which may ensue.—Lay on, McDuff!"—*Charleston Mercury.*

These madcaps would at once array North against South, and put the Union to hazard by their desperate measures.

The Milledgeville 'Federal Union' holds a very different tone, and gives a very impressive scrap from a late letter of Mr. Van Buren in relation to the abolitionists. We have room for the following extracts only:

"A Sentiment of Mr. Van Buren.—'The malign efforts of the abolitionists will doubtless give us some trouble; but I think I see in them, and in recent results, the precursors of a more close and cordial union between the old republicans of the North and South, than has existed since Mr. Madison's days.'"

"This is the language of Mr. Van Buren, in a late letter to a southern friend. The sentiment which it expresses stands in striking contrast to those inculcated by Mr. Calhoun. This restless enemy of the Federal Union has endeavored for years to make the malign efforts of the abolitionists the occasion for hatred, and rupture, and permanent disunion between the entire North and the entire South. He has assiduously labored to induce the people of the South to believe that the people of the North, including the republicans as well as all others are hostile to the rights, the peace, and safety of the South. He has toiled for years to strengthen sectional prejudices, and to array distinct portions of the Union against each other in two great geographical parties, &c."

"How different is the sentiment of Mr. Van Buren! He congratulated himself and his friends on the hope, that the strong ties of party attachment will bind the north and the south together; that there will be a more close and cordial union between the old republicans of the north and the south than has existed since Mr. Madison's days; a glorious era, in which the democrats of the whole country, rising superior to all geographical distinctions, and uniting with cordial affection, formed a noble phalanx to vindicate the rights, and to maintain the honor of their country against foreign injustice and aggression. We trust that the anticipation of the President elect will be happily realized; and that under a patriotic and prudent administration, the old republicans of the whole Union, will be most closely and cordially united, in resisting the schemes of all disorganizers, whether they be attempted at the north or south; and in preserving unimpaired those noble institutions, which constituted us a united, prosperous, powerful, and happy people. The northern republicans will give evidence of the sincerity of their professions, of their regard for southern rights and their attachment to the Union by a determined and uncompromising hostility to the abolitionists."

HOW THEY DO IN MICHIGAN.—Strenuous, bold, prodigious efforts were recently made to get up a mob in Pontiac, but the sheriff was on the spot, and did his duty—the citizens were wide awake, and did their duty, so that the rioters were frustrated at once on every point. "Never," says the Pontiac Courier, was the civil law more completely and instantly triumphant over the lawless. Neither slavery, nor lynch-law its peculiar favorite, seems to find much favor with the good people of Michigan.

SLAVE, &c.

A correspondent in the "Christian Witness," writes—

"The following extract I have taken from Grecian Antiquities, 2 vol. oct., 9th edit., published in London 1775, by Dr. Potter, Archbishop of Canterbury. In Athens where Paul preached 'slaves as long as they were under the government of their masters were called *doctoi*, but after their freedom was granted them, they were called *doulos*, (the plural of *doulos*) not being like the former a part of their master's estate, but only obliged to some grateful acknowledgments, and small services, such as were required of the *metoikoi*, to whom they were in some things inferior." 1 vol. p. 68.

"Any gentleman who wishes to see the above work, may do so on application to the Editor.
Yours Respectfully, C. H.
Pittsburg, Jan. 23, '37.

N. B. "If slaves were grievously oppressed in Athens they were allowed to fly for sanctuary to the Temple of Theseus, whence to force them was sacrilege." What a contrast! In this country and in 1837 the Christian Temple, is the strong hold of oppression, not the sanctuary of the oppressed, however cruelly treated!"

NEW HAMPSHIRE LEGISLATURE.

Legislative Proscription.—The Free Will Baptists of New Hampshire petitioned the Legislature for the incorporation of their Home Missionary Society.

"In the House, Jan. 12th, Mr. Treadwell, from the committee on incorporations, reported the bill to incorporate the Baptist Free Will Home Missionary Society, recommending its indefinite postponement. Mr. Sawyer opposed this disposition of the bill. Mr. Treadwell said that this bill was from the same source as another bill which was introduced last session to incorporate the 'book concern.' It was well known that they had a newspaper concern which advocated the doctrine of abolition, and he believed the object of this bill to be similar to that; the SECT had been engaged in disseminating the abolition doctrines which many of them believe were inculcated by the doctrines of the gospel; he was opposed to giving them any such aid."

The bill was postponed.—Yeas 109. Nays 78.
The following extracts are from an article in the Morning Star, on this singular proceeding.

"Here is a principle avowed, and fully avowed—and the only avowed principle upon which the bill was rejected—by a vote of 109 to 78. 'The SECT has been engaged in disseminating the abolition doctrines, which many of them believe are inculcated in the gospel!' And because a Society bears the name of a sect, some of the members of which sect believe the doctrines of equal rights to be inculcated in the gospel, and have hence been led to disseminate such doctrines—therefore, must the privilege of incorporate powers be denied such Society."

"What determined opposition—what deep and deadly enmity to the cause of the groaning and bleeding and dying millions of American bondmen, is herein manifested—an enmity which extends its ten and shoots its influence through so many and such distant relations. O, tell it not to the despoils of the old world, lest they rejoice and be emboldened to be as tyrannical as America.—But, when God shall have broken the fetters of the slave—when the wall which

slavery rears around its millions of victims is broken down so that the ministers of the gospel find a 'door, great and effectual,' opened to the millions of American heathen—when the missionaries of the Free Will Baptist Home Mission Society, and the ministers of the Free Will Baptist Connection, go to carry the gospel to these perishing souls—then tell it to these people, that that Society and that Connection of whom they are the ministers have been proscribed in former times because some of their members believed that the doctrines of equal rights and privileges were inculcated in that gospel which they bring and offer them; and such an announcement will prove to those ministers and the gospel which they bring, a pass to the hearts of that grateful people—and thus shall this proscription act prove, eventually, 'to the furtherance of the gospel.' Yet, not the less wicked, in the sight of heaven, is the principle on which we are proscribed: nor less reason have we, as a people, to repent and to implore forgiveness and mercy."

A VOICE FROM THE FUTURE AND FROM THE PAST.

If ever it should become the sad task of the historian to record the subversion of our republic, this truth will stand out on his page—disregard of Law and Insubordination began in the higher classes. Men of wealth and influence, from prejudice or some sinister motive, gave the first impulse to popular violence, and favored its outbreaks, so long as they were confined to the objects of their dislike. And the comment will be, amazing was their infatuation, to suppose that when they themselves had given the example of evil-doing, it would not be speedily and fatally followed by the corrupt and ignorant multitude.

There are two maxims we wish our whole people would consider. They are the maxims of Solon, the Athenian law-giver.

The first is, "the corruption of the meanest citizens is easily repressed, and extends its progress only in obscurity; for corruption never ascends from the lower classes to the higher; but when it is daring enough to take possession of the seat of power, it precipitates itself from thence with more force, than the laws themselves can exert."

The second is, "there would be no acts of injustice in a city, were all the citizens to consider themselves as directly attacked as those who suffer wrong."

There is another ancient maxim, which just strikes us as peculiarly applicable to the present time, "A State which ceases to protect its laws, can no longer expect to be protected by them."

ANTI-SLAVERY IN MICHIGAN.

A Correspondent, recently writing to us from Michigan, estimates the number of Abolitionists within its bounds at 3000. He informs us also, that half or nearly half of both houses of the Legislature are Abolitionists who have the honesty to avow their faith.

FOURTEEN PATRIOTISM.

From the National Enquirer.

"We are gratified to learn, that one of our old and highly valued friends, in North Carolina, has placed himself at the editorial desk. We have received three No's of an interesting weekly paper, entitled the 'Southern Citizen,' published by Benjamin Swain, at Ashborough, N. C. The editor is a brother of the late William Swain, who, at one time was associated with the writer of this article in conducting the *Genius of Universal Emancipation*, in Baltimore.

To give the reader an idea of the sentiments of the editor of the 'Southern Citizen,' in relation to the great abiding questions of the abolition of slavery, and the Texas marauding scheme, we copy the following brief paragraphs from its address to his patrons.—May he meet with that support which is due for the correctness of his principles, and his manly advocacy of the cause of justice and humanity.

"We maintain that Congress has the same power over the subject of Slavery in the District of Columbia, that the Legislature of a State has within its own State.

"We cannot consent to any, the least interference of the United States, in the difficulties existing between Texas and Mexico."

EFFECTS OF EQUAL FREEDOM ON THE COLORED PEOPLE.

We ask for the following communication an attentive perusal by all our readers. It is the result of the inquiries of a gentleman, who has made it his business to inquire, and who has had ample opportunity for ascertaining the facts mentioned in his letter. For ourselves we have a full reliance on the statements, because we have knowledge of Mr. Wilson personally. To those who have not that knowledge, we commend as corroborative of what Mr. W. says, the letters of distinguished men of both political parties in Canada, answering questions that he propounded to them.

The facts mentioned in the letter furnish, so far as one instance can, full refutation of many arguments that are used among us by the slave-holders and their supporters. We wish the colored people, too, to be encouraged to good conduct, by seeing here what they can be when there is no actual impediment in the way of their progress in virtue and improvement.—Ed. Phil.

Toronto, Upper Canada, February 6, 1837.

DEAR SIR:

Should the following statement subserve the cause of humanity in your estimation, the whole or part of it as you may think proper, is at your service, for the columns of the Philanthropist.

An account of the Colored Population of Toronto, Upper Canada, whose freedom is not nominal, but real.

The history of the colored population of this city is full of interest, especially when we consider their condition when they came here. In the city and its vicinity their number is not far from 600. Most of them are from Virginia and Kentucky, but some were driven here by the memorable storm of persecution that burst upon the colored population of Cincinnati in the year 1839. With very few exceptions, the adults have spent a considerable part of their lives in bondage. Some were emancipated by their masters. Some by dint of industry and economy emancipated themselves, but two-thirds or more obtained their freedom by fight. Mr. James C. Brown, who was at the head of the emigration from Ohio, and to whom I am indebted for much of my information, came here in December, 1839. There were then but three colored families in Toronto. One of the men, a respectable citizen, still remains. The other two families, degraded and vicious, soon left the place. Their influence was very unfavorable to those of their color who came in afterwards. At the time of the emigration to Canada, the people of color had serious difficulties to encounter. It seems that it was not enough for the people of the United

States to deprive them of their rights and drive them here empty and naked, but the foulest slanders anticipated and followed them. Newspapers came from New York and Ohio, representing them as the "offspring of creation," "thieves," "indolent and degraded;" "a perfect pest to society." These slanders were copied, and for some time were quite current in Canada; they excited much suspicion among the citizens, and were extremely prejudicial to the interests of the new-comers. For some time they were obliged to beat against wind and tide, but their accumulated wrongs and difficulties, instead of disheartening and wilting them down in despair, served to quicken their energies and goad them on to efforts more powerful to win themselves a reputation. The limited encouragement they met with from the whites excited their mutual sympathies; they immediately formed a Union Benevolent Society, designed to aid each other in getting employment and to prevent the unfortunate and the more abject of them from sinking into the arms of public charity. The society when formed, consisted of 55 male members; each man was required to pay 50 cents into the treasury: most of the first members have left the place and gone to different parts of the province, but the treasury has abundantly sufficed to effect the object of the society. The ladies also have a society for a similar purpose; each member contributes twelve and a half cents monthly: it is in a flourishing state. By these timely and well conducted measures, with the blessing of Heaven upon their honest industry, they not only saved themselves as a people from sinking into obloquy, but have fairly earned a reputation that would do honor to any people. In process of time the ungrounded suspicions that prevailed among the white citizens were removed, and they began to look upon their colored neighbors as human beings. In 1830 great excitement prevailed in the affairs of the Government; the disaffected Radicals or Reformers, assumed the attitude of rebellion and threatened the effusion of blood. This afforded the people of color a fine opportunity to prove their loyalty; they distinguished themselves by their attachment to the Government which had furnished them protection. The Executive, aware of their loyalty, appointed every man of color a special constable; they acted so promptly and efficiently in restoring order, that they secured the confidence and even excited the admiration of the dominant party, to which they were attached. The tumult at length subsided, and from that time forth the colored people have been much respected; they began to hold up their heads like men, and were readily furnished with employment—they are an industrious, thriving people. Few of them are wealthy, but let it be remembered, that they have been here but a few years—began with nothing, and have labored under great disadvantages—besides, the liberal efforts of the more prosperous to prevent the poor and unfortunate from sinking, have made large drafts upon their time and property. Some have gained property very fast; one man is said to be worth \$30,000; another who had but twelve and a half cents when he came here five years ago, now owns three very good houses and lots and two houses on leased land, two good horses, two carts, and two sleighs. Some have accumulated from three to four thousand dollars each; others have gone from here into the country—purchased land, and are doing well. As a general thing, they get along better than emigrants generally from the old country, who came here poor.

Their Mental and Moral Condition.

Their depressed state would not permit them to pay much attention to education, but a much larger proportion of them can read and write than I have found in any other part of the province. The schools here are accessible to them; some are well informed, but generally their education is very limited. They greatly need the advantages of manual labor schools, which, I am sorry to say, have never been established in the province. Their moral condition is much better than I expected; they have three places for public worship,—1 Baptist and 2 Methodist—No. of members in the Baptist church 66, in one of the Methodist churches 30, in the other 24; a few offered themselves to a Baptist church of white people three years ago, but the minister was not willing to receive them, because they had run away from their masters. He made it a condition of membership that they should first return and satisfy their masters, and then he would receive them. The curse of Heaven has followed him from that day to this; he has quit preaching for the good reason, that he could have nothing to preach to but naked walls. Had he been at the South, his course would have increased his popularity: he is now an intemperate man. His conduct accounts for the existence of a Baptist church of colored people separate from the whites. Their church is in a flourishing condition; their Pastor, Elder Christian, told me that twenty had been added the last year—he is a remarkably talented, spirited man—had to escape from Virginia for his freedom, although he was entitled to it by will. He is an able preacher and has a considerable number of very respectable white people among his hearers. Those who belong to the Methodist churches have been kindly invited to attend with their white brethren; the presiding elder offered them their choice of the slips not taken in one of the largest buildings in the city; some were not in favor of mingling with the whites and went to building a church for themselves. Sir John Colborne, then Governor, told them that the course they were pursuing would build up a bulwark of prejudice, and for that reason would not give a cent for the object. Said he, "your children and ours must be educated in the same schools, and mingle together in the same churches, and then there will be no distinction on account of color." Arch Deacon Straglin, of the Episcopal Church, D. D. L. L. D., took the same ground with the Governor, and for the same reason refused to help them. He has frequently solicited them to attend his church, not in the galleries or corners, but to mingle with his congregation, which is known to embrace the richest and greatest and gayest people in the province. They are well supplied with the means of grace; many of them give bright evidence of piety—some who were not permitted to worship God in peace at the South, have come here for liberty of conscience, as well as freedom from bondage, now worship the God of their fathers "with none to molest or make them afraid." They feel thankful for their deliverance from slavery and ascribe it to the hand of God. They "remember them that are in bonds as bound with them," and often pray with great tenderness and fervency for their enemies.

Their General Deportment.

It is often said in the States "they are an insolent people." Nothing is more false. I venture to say that no people in this province or the United States, are more respectful in their demeanor than the colored people of this place. Could those who treat them like dogs in the States, be here once to witness the courtesy and kindness with which they wait

upon ladies and gentlemen of high standing, who mingle with them in the sanctuary, they might learn of them a lesson of true politeness. Their practice is, to give the white people the best seats they have, and if necessary, stand up themselves to accommodate them; they generally dress in good style, some of them perhaps extravagantly. A more independent people are rarely to be found: colored beggars are seldom ever seen here, though white ones are plentiful—gentlemen frequently remark, that they are seldom if ever troubled with beggars of color, though white ones are daily at their doors. The wife of Governor Colburn, a truly benevolent lady, once remarked, that no colored person had ever called upon her to ask alms, and the first that should call should have a handsome present. To gratify her benevolent feeling, she sent for a poor lone colored woman who had lately come into the province from the South, with infant in her arms, and offered her provisions and clothing. Wood is provided by public charity for the poor, but no colored person ever applies for it. A public soup house is kept, where the poor of both colors are supplied with food; but the face of a colored person is never seen there. A shrewd colored man in a public address some time ago, attempted to account for the fact. Said he, "if a white man has soup of his own he sits down and eats it himself, but if a colored man has soup he divides with his neighbor, and that keeps our people away from the Soup House."

Temperance and Morality.

They are not as temperate as they might be, but it is a rare thing to see one of them intoxicated. Said a member of Parliament some time since, at a great anti-slavery meeting, "Where is the man that has ever seen a colored person drunk in the streets of Toronto?" A very great change must be wrought before that question will be asked concerning white people. How numerous crimes are among them, I am not able to say,—if numerous, they must be wonderfully skilled at concealing them, and evading justice. The judges and magistrates say, that the proportionate number of criminal cases among them is exceedingly small, compared with those of the whites. A distinguished lawyer some time since stated in my presence, that he saw fifty criminals sentenced to the Kingston Penitentiary during the last year, and there was not a colored person among them. I have said many things in favor of the colored people, but fearing that multitudes will not believe me, I subjoin the testimony of others. The first is of the same political party to which the colored people are generally attached. The two last are politically opposed to them, and for that reason their testimony should have the greater weight. I proposed to them individually, the following questions, to which their answers are appended.

Toronto, Jan. 26, 1837.

The Hon. CAPT. DUNLOP, Mem. of the Prov. Parliament.

DEAR SIR,
As Agent for the Am. Anti-Slavery Society, and in behalf of the same, permit me respectfully, to present you the following inquiries respecting the people of color of this city. 1. Are they loyal subjects of the Government? 2. As a people, are they as honest, as industrious, as temperate and as well behaved as the white citizens? 3. In proportion to their numbers, are criminal cases more numerous among them than among the whites? 4. Do any of them beg from door to door, or depend on public charity for subsistence, and if so, are such cases proportionately more numerous than among the whites?
H. WILSON.

House of Assembly, Toronto, Jan. 29, 1837.

DEAR SIR,
Permit me to assure you that I feel much pleasure in replying to your communication of yesterday, and in recording my testimony, whether in my capacity as a subject, or in my capacity as a magistrate and representative of the people, it gives me infinite satisfaction to say, that after much observation and some experience, I have arrived at this conclusion, namely,—that there are not in His Majesty's dominions, a more loyal, honest, industrious, temperate and independent class of citizens, than the colored people of Upper Canada. Go on, therefore, my dear sir, in your work of charity, and let us pray fervently to the Most High that he will look down with compassion on the degraded children of Africa, and lead them as he did his chosen people of old, from your modern Egypt of oppression.

I remain, dear sir,
Yours, very sincerely,
R. G. DUNLOP,
Capt. R. N., M. P. for the City of Huron,
and (I rejoice to add,) Pres't. of the
Anti-Slavery Soc. of U. C.
Hiram Wilson, Agent for the Anti-Slavery Society.

Toronto, January 30, 1837.

MR. HIRAM WILSON,
Sir,—In reply to your inquiries, I beg to offer my opinion with much diffidence: 1st, That nearly all of them are opposed to every species of reform in the civil institutions of the colony—they are so extravagantly loyal to the Executive, that to the utmost of their power they uphold all the abuses of Government, and support those who profit by them. 2nd, As a people they are as well behaved as a majority of the whites, and perhaps more temperate. 3d, To your third question I would say, "not more numerous." 4th, Cases in which colored people ask public charity are rare, as far as I can recollect. I am opposed to slavery whether of whites or blacks in every form. I wish to live long enough to see the people of this continent of the humblest classes educated and free, and held in respect according to their conduct and attainments, without reference to country, color, or worldly substance. But I regret, that an unfounded fear of a union with the United States, on the part of the colored population, should have induced them to oppose reform and free institutions in this colony, whenever they had the power to do so. The apology I make for them in this matter is, that they have not been educated as freemen.

I am your respectful
Humble servant,
W. B. MACKENZIE.
Mr. M. has been a distinguished officer of the Government and mayor of Toronto. His influence has caused all Upper Canada to rock like an earthquake.
H. W.

Toronto, January 28, 1837.

Sir:—In acknowledging the receipt of your letter of the 26th

just, containing certain queries relating to the people of color in this city, I have much pleasure in affording my testimony for the information of the society of which you state yourself to be the agent, at the same time begging you will consider my observation as strictly applicable to the people of color within this city and immediate neighborhood, to which alone my knowledge extends. In reply to question No. 1, I believe them to be truly loyal subjects of the Government. As a people, I have no reason to question their honesty or industry, and as far as my observations serve me, they appear to be both temperate and well behaved. 3d, I am not aware that criminal cases are more numerous with them than with others in proportion to their numbers.

But with respect to your 4th query, I wish to be more explicit, and to remark, that although I have been in the habit of daily contributing my assistance to a vast number of destitute poor, ever since my residence in this province, now seventeen years, I do not remember ever having been solicited for alms by more than one or two people of color during the whole course of that period.

I am, Sir,
Your most obdt. servant,
JOHN H. DUNN,
Receiver General Upper Canada.

HIRAM WILSON.

* I learn from a gentleman that one of the persons Mr. D. refers to, is a poor cripple who has had both of his legs amputated.

H. WILSON.

THE PHILANTHROPIST.

CINCINNATI, MARCH 10, 1837.

REPLY TO NO. IV. OF JUDGE L.

Our notes last week on the communication of S. L. were so much extended, that but few points remain to be noticed.

We had supposed, that the last thing a slave-holder would venture to touch upon, would be the cause of slavery; but we were mistaken. Our correspondent has come out fearlessly and asserted, that "Slavery has its cause in the inherent vices of human nature." He shall speak for himself.

"Slavery, as I have elsewhere observed, has its cause in the inherent vices of human nature. Nor can slavery ever be the cause of that 'universal strife' he (Mr. Johnson) talks about. On the contrary, that very 'strife' is caused by the vicious passions of man; and whenever it becomes universal in any country, it necessarily results in slavery as its effect. Slavery is the calm of despotism, a settled order of things, and is, in its very nature, a refuge from that 'universal strife,' our author (Mr. Johnson) seems to dread. But, despotism as it, in our country, as it falls exclusively on one separate distinct race of people, so it never can affect the liberties of the other under the existing order of things. Let our author then beware, how he labors to break up the present settled order of things, least, when the laws that now protect us are broken down, that 'universal strife' he talks of, should ensue, as I certainly think it would, and destroy the liberties of the free, instead of giving freedom to the slave."

Such is Judge L.'s most singular eulogium on slavery. Mr. Johnson, on whose essay he is commenting, had said, "If the principle, that man can hold property in man, were universally adopted, it would become a universal cause of 'strife,' confusion, misery and destruction." All the different classes in society, whenever opportunity offered, would make endeavors to enslave each other. This remark elicits from Judge L. the very singular admission, that slavery has its cause in the inherent vices of human nature. These "vices" produce the very "strife" of which Mr. Johnson talks, and that "strife" results in "slavery as its effect." We thank Judge L. for his honest confession. Without stopping now to object to his sweeping assertion, that whenever "strife becomes universal in any country, it necessarily results in slavery," (which is by no means even a general fact,) we would remark that the "inherent vices" or "vicious passions" to which S. L. alludes, are indolence, lust of domination, and the love of gain. Now, however much the love of power might have been concerned in the causation of ancient slavery, it is clear that avarice is the chief, if not only source of that "strife" which has resulted in American slavery. It is this evil passion to which Judge L. doubtless alludes, under the general terms, "vicious passions." It is this, which has devastated the shores of Africa, fomented hatred and strife among her petty tribes, and made every village and every hut, where the white man has been, like the land of Egypt on that fearful night when God smote all her first born. It is this foul passion, which has stolen uncounted millions of men, women and children, from their quiet homes, passed them through the fiery ordeal of the middle passage, and received the reward of its iniquities from Christian masters in America. This is the ungodly passion of which slavery is a product. Can a bitter fountain send forth sweet waters? Here is the unhallowed strife among brethren, to which Southern slaveholders primarily owe their title to their slaves. Never would there have been such strife from such a cause, had the principle, that man can hold property in man, been utterly and universally repudiated. Robbers and murderers might have devoted their Africa for plunder, and carried off her wealth, but not her people. If there had been no market for human flesh, human flesh would not have been stolen. It is slavery, then, which in principle is the parent, in practice, the offspring of the accursed slave-trade. Every slaveholder is guilty of giving his direct and powerful aid to the maintenance of a system, which leads to, as it has sprung from, the deepest atrocities, that have ever rendered human nature a subject worthy of God's unspeakable wrath.

And yet slavery, branded as it is, with this double curse, is pronounced to be a Divine institution! A system "instituted" by the most malignant passions of human nature, a Divine institution! "We, sir," he says, "in our consciences believe we are right, in this matter." Right, in upholding a system which is the product of the "vicious passions" of men—a system, that cannot live without giving birth to the horrors of the slave-trade! Consider what you have said. You have declared that this system which has sprung from the love of money, is approved of by that Apostle who denounced the love of money as the root of all evil; that this system which has its "cause in the inherent vices of human nature," is sanctioned by a gospel of immaculate purity—of eternal enmity to sin; that this system, which is the offspring of "strife," is the adopted child of the gospel of peace; that this system, which results from the action of the most malignant "passions," has stamped upon it the seal of the religion of love—a religion that works no evil to its neighbor!

Judge L.'s philosophy is a strange philosophy. "Nor can slavery ever be the cause of the 'universal strife' he talks about." That is, an order of things, created by violence and sustained by violence, can never end in violence. His philosophy is as unsound in principle, as his assertion is unwarranted by fact. Let him not be deceived. The records of the past are before him. History speaks and its voice is full of warning.

He talks with much complacency about slavery being the "calm of despotism." Think of this—THE CALM OF DES-

potism!—a state in which the subjects of it are so imbruted, so utterly divested of every attribute of human nature, that they no longer entertain a thought of resistance, an idea of their rights, a desire for liberty: in which, with broken spirits and subverted minds, they meekly bow their necks to the yoke and their backs to the smiter. THE CALM OF DESPOTISM!—the annihilation of the man! Gracious Heaven! Is this the condition which the benevolence and wisdom of the inspired Paul sanctioned?—this, the "settled order of things" on which the smiles of an equal God dwell,—which his own omnipotence upholds?

Why will our correspondent be so inconsistent? He warns us not to discuss the subject, lest it may tempt the slaves to insurrection. Now all his fear on this point must grow out of the belief that slaves, as men, have rights, which it would be dangerous for them clearly to understand; for in such a case the privation of them to which they are subject, might incite them to revolt. And yet he says, that slavery, the very privation of their rights, can never be the cause of "strife." Every thing contradicts him,—universal experience, reason, the quaking of the South, the excitement of its representatives in the national legislature—the contradictions himself.

To the remark of Mr. Johnson, that "God made man to be free," our correspondent adds, "Yes, and to be virtuous too, as the sole condition on which it is possible for him to be free." "Freedom to vicious men," he thinks, "is freedom to do mischief." Must we infer from this, that all vicious men should be slaves? Where then should we find enough masters? If Judge L. chooses to make a man's virtue the measure of his freedom, we would beg leave to ask him, how many of his fellow countrymen should retain their freedom? And how many slaveholders should exchange places with their slaves? He has framed one maxim; we will frame another, which has quite as much truth in it. God made man to be virtuous, and to be free as the chief condition on which he can be virtuous. Wicked men can longer retain their liberty, than slaves can their virtue. In other words, slavery is more speedily subversive of virtue than vice is of freedom. Judge L. must be very bold indeed, if he will assert that freedom is not the state in which man may most easily become "virtuous," and maintain his virtue. And if this be his real opinion, he gives but a poor evidence of his attachment to virtue, by continuing a freeman.

Mr. Johnson had said, that the slave states are in continual danger from servile insurrection; on which Judge L. remarks, "And this he says, while he is writing, and you are printing, and sending to be scattered among us, his inflammatory essays, in the highest degree calculated to excite and stimulate them to insurrection!" You are in danger, and this is one of the chief reasons, why we are so urgent on you to consider your ways, and bring to a peaceful termination that system, which otherwise will come to a violent one. It is not our writings, papers, pamphlets, books, that will stimulate your slaves to insurrection. If, with arms in our hands, we had marched into your territory, shouting the war cry in the ears of the injured; or if we had sent our emissaries in sheep's clothing to whisper deeds of revenge to the oppressed; or, if we had proclaimed the doctrine that resistance to tyranny is obedience to God, breathed into our writings the spirit of war, and, avoiding the masters, conveyed our publications to your slaves; then indeed might you with justice have brought against us this foul accusation. But, in the sight of that God, from whom nothing is hidden, we affirm, that we have done none of these things. Is the sending of this newspaper, the Philanthropist, to you, dangerous to your community, calculated to set your slaves on to the work of desolation and death? You know it is not. Well then, we send no paper to the South except to slaveholders themselves, to those only who are discreet or influential, or who, like yourself, have become subscribers—and to them by the mail. Is there, ask whatever may be the contents of the paper, any thing inflammatory in this? Your own conduct answers, No! Cease, then, we beseech you, this unwarranted declamation about inflammatory appeals, insurrectionary measures, &c., &c. Depend upon it, there is not half so much insurrectionary matter in our writings, as in your "settled order of things"—the deceptive "calm of despotism."

S. L. alludes to what he calls, "the calumnious charge of man-stealing." We are often accused of harsh terms. Would to God, the realities would allow of soft ones! But what shall we say? Did he, who, from the smoking ruins of an African hut, bore off with blood-dripping hands, the poor negro, once free as the steed of the desert, and plunged him into the hold of the slave-ship, where no wind of heaven might breathe on him—did he commit no robbery? And he who, when the skeleton form of the captive was reared on the block, paid five hundred dollars, as the price of his flesh and blood, to the man pirate—did he participate in no robbery—had he not the spirit of a robber? By what rule of ethics is it, that the children, born to this stolen man in his captivity, become the property of the second robber? Does stealing the father confer a right both to him and his children? Strange logic! Alexander was a mighty hero, the conqueror of the world. Never, perhaps, were his eyes opened to his own character but once, and that was when the bold Thracian demonstrated to him, that the king but exhibited on a more magnificent scale, the same practices as those which in a humble degree, he was about to punish in the robber. The magnitude of the theatre on which slaveholding is enacted, the number and character of its actors, cannot change the moral nature of the act.

Judge L. says, "Law gives right," and reiterates the exhortation of the Apostle, concerning submission to human ordinances. We have already made strictures on what seemed to be the gentleman's understanding of this exhortation. A few thoughts now on his new idea, that "law gives right." Suppose the law to ordain that the midwives should drown all the male infants of slaves, would the midwives have a right to do so? Herod gave commandment to slay all the infants in Bethlehem, of two years old and under: had the bloody executioners of his will any right to perpetrate the deed? Southern law authorizes Southern white men to oppress black men: have they therefore a right to oppress? Undoubtedly. In all these examples, there is a legal right, but what of the moral right? Must we declare that Judge L. mistakes the nature of law? He most certainly does, unless we have mistaken him. Particular statutes opposed to the constitution of a state, are annulled by that very opposition. Any rights held under, and by virtue of them, are in truth no rights at all. There is a Constitution, above all human constitutions, by which human laws are to be tried, in virtue of which alone, any human law is binding, and which completely destroys the authority and obligation of all opposing law. Human law properly "gives" no "right." It only defines, acknowledges, and by suitable provisions sanctions the rights, conferred by this Constitution, which is no less than the will of God expressed in nature and Revelation. The law does not give you, it does not pretend to give you, a right of property in human beings. It only by implication, or otherwise acknowledges this pretended right. Your right, if you have any, existed before. Whence then, the question recurs, did you derive it? Answer this question. Laws have not established slavery in any country. It sprung up under their eye, but not by their word. Evade the question as you may, you must at length be driven to the confession, that you hold your slaves, by no right, but the right of force. Some of your chivalrous statesmen have made the avowal: they point us to their swords, and exclaim, "there is our right."

We shall notice one more remark, and conclude.

Our correspondent thinks our true course is, to submit ourselves first of all to "these laws," (laws relating to slavery,) and supposes it would "strengthen" us "greatly to persuade bad masters to become real Christians, and in their turn to comply with the Apostles' commands." Now we will not wait until we come into the same condemnation to commence our work of persuasion, but shall begin at once, adopting a language to which certainly there can be no exception. We therefore beseech you, slaveholders and slaves, to "bear one another's burdens, and so fulfil the law of Christ"; each one to "love his neighbor as himself"; that every man cultivate that "charity which seeketh not her own"; that ye "be all of the same mind one toward another"; that ye "have not the faith of our Lord Jesus Christ with respect to persons"; that ye, servants, be "diligent," and ye "masters, give unto your servants that which is just and equal"; "forbearing threatening"; that ye masters, "remember them in bonds as bound with them, and them which suffer adversity"; that ye all "be kindly affectioned one to another, with brotherly love, in honor preferring one another"; that ye "do good unto all men"; "submit yourselves unto one another in the fear of the Lord"; that ye look every man not on his own things, but every man "also on the things of others"; "in lowliness of mind, each esteeming other better than himself"; that ye "study to be quiet, to do your own business, and to work with your own hands"; that ye remember the words of the Apostle, which he "commanded you, that if any would not work, neither should he eat"; in a word, that "ye should do unto others as ye would they should do unto you."

EMANCIPATION.—QUESTIONS AND ANSWERS.

A very intelligent abolitionist asks us to answer the questions which follow. We have delayed doing so for some time—fearing that brief answers, unaccompanied with explanations, modifications &c., might be misunderstood or perverted. However, as we are prevented, and would be, probably, for some time to come, from writing out extended replies, we have concluded to answer them at once and in brief.

1. "Should that freedom for which we plead as the right of the slave, be immediate, full, and perfect?"

Answer. It ought.

2. Or, ought restrictions of a temporary character to be placed on the exercise of his locomotion?"

Answer. By no means. If the "exercise of his locomotion" becomes a public grievance, let it be restrained by a general law, which shall embrace all who may transgress—but let no law be made for punishing or restraining a man on account of his color, be it white or black. Let it operate on the offender, no matter whom he may be. If laws were made to operate according to color, they would exalt the vile among the whites and depress the worthy among the colored people. There is no sound reason, as it is thought, to recommend such laws.

3. "Should there be a power erected to enforce labor from the indolent, vagrant, and vicious?"

Answer—substantially contained in the last.

4. "Would you give to all the political privileges of the land?"

5. "Should there not be a mental and moral standard established, by which enfranchised blacks must be tried before they are placed on an equality with the whites?"

Answer. Political rights are different from such as are personal and inalienable. The latter can be withheld from no man except for crime. The first may be conferred or withheld by Governments. We would not say, that some "mental and moral standard" might not be created. But in that case, it ought also to embrace the whole population. Any standard would be ineffectual, if it was seen, that whites who fell below it suffered no curtailment of privileges, whilst blacks of the same, or it might be, better character, were deprived of them. When it operated in this way, it would seem, and it would be, unreasonable. It might, probably, be thought judicious, to exclude from the exercise of many political rights one who was vicious, and could neither read nor write. If so, all coming within this description ought to be excluded. We incline to believe on this point, that it would be advisable to confer political privileges altogether irrespective of color. In the British colonies the blacks, who are free, lie under no disability on account of their color. As yet, we have heard of no complaint of their abusing their privileges. When the U. S. purchased Louisiana and Florida, it was never once thought necessary to place the French and Spaniards who were thus brought under our government, in a state of great ignorance, of the nature of our republic, in a probationary state, before full political privileges were conferred on them. So far, no evil worthy to be mentioned has resulted from it. In Louisiana, Frenchmen and Americans are indiscriminately elected to offices.

The difficulties that will attend emancipation are not such as will spring from the misconduct of the emancipated. They are such as will arise from the pride and unassuming passions of those who have been accustomed, to despotic sway. This has been the chief difficulty in the experiments that have been made.

Mr. ADAMS SPOKE TRUTH, when he said that one limitation of the right of petition would be a precedent for other limitations—that excluding slaves from the right would be a warrant for excluding free colored people &c. The example of a pro-slavery Congress is, we apprehend, infectious. Feb. 23d Mr. Price rose in the Senate and inquired, whether it was in order to present a petition, which he held in his hand, from the colored people of Cincinnati, praying for the repeal of all discriminating laws in relation to the people of color. The speaker replied, that it could only be received by a vote of the Senate, for as he understood the constitution, they had not the right to petition! The petition having been read Mr. Smith offered a resolution, in effect, that he received a spirited debate is said to have ensued, Messrs. Spangler and Patterson strenuously contending against its reception, whilst several others advocated it. Before the question was taken, the resolution was laid on the table.

It is high time our magnanimous Legislature should cease their persecution of a defenceless people. The truth is, our white republicans are actually becoming insensible to the true nature of free principles, from having so long violated them in the case of the colored people.

THE LATEST OFFERINGS TO SLAVERY.

"Resolved, That this House cannot receive the said petition, (from slaves) without disregarding its own dignity, the rights of a large class of citizens of the South and West, and the constitution of the United States."

"Resolved, That slaves do not possess the right of petition secured to the people of the United States by the Constitution."

Our readers will remember that these are the resolutions recently passed in the House Representatives by large majorities.

If the last resolution were designed to affirm the fact, that it is unconstitutional for slaves to petition and for Congress to receive their petitions, its language does by no means express its design. The affirmation contained in it, is not that slaves have no right to petition, but that they do not possess the right of petition, secured to the people of the United States by the Constitution. The right of petition, it is acknowledged is one of the inherent rights of human nature.

The Constitution does not pretend to confer, but only to secure it. If it were not inherent, but derived solely from the constitution, it is evident that those alone would possess it, or whom it should be conferred by this instrument. But inasmuch as it merely secures a natural and inalienable right, it is clear that the absence of any such security, would not in the smallest degree affect the sacredness of the right. The right would still exist, although open to trespass. The constitution secures to the people of the United States the enjoyment of the right against any infringement. The question now is, who are the "people?" This question the resolution has answered. It has done nothing more. It has said in effect that slaves are not "of the people of the United States," and therefore have not the right of petition, secured to them by the constitution. But it contains no opinion whatever with regard to the slave's right of petition: so that slaves may petition Congress to-morrow, and Congress may receive the petition without any violation of the resolution. The amount of what the Southern States gained on this point was, an expression of the opinion of Congress that the Constitution had not secured to slaves the right of petition. If they supposed their gain was great, they were mistaken. We are not prepared to say that the slave holders were deceived or that the members from the free states intended to practice deception, by this ambiguous resolution. We hope not.

The first resolution must not pass without comment. It embraces the declaration that for Congress to receive petitions from slaves would be "disregarding" the "Constitution." We are at a loss to understand what grounds there are for this opinion. Is there any clause in the Constitution which denies to slaves the right of petition? Is there a single part of this instrument which can be fairly construed, so as to forbid Congress to receive their petitions? We know of none, and we venture to assert that no such denial or prohibition can be found. What truth then is there in this part of the resolution? How would the constitution be "disregarded" by receiving slave petitions?

Look at the resolution under another aspect. Our Heavenly Father, in whose sight angels are not pure, condescends to bow the heavens and listen to the prayer of the vilest suppliant. Surely such benevolence is worthy of imitation by the creatures of his hand! An American Congress does not think so. An assembly of men, whose deliberations the present session have been frequently signalized by a remarkable want of dignity, numbers of whom have degraded themselves by the most vulgar exhibitions of passion, pretend to say that they cannot receive petitions from a people, whom a large portion of themselves are engaged in oppressing and plundering, without "disregarding their (its) own dignity?"

The question is again and again asked, "why preach your doctrines at the north?—why not go to the South?" To the many answers already given to this foolish question, we add another. It will be time enough to discontinue our efforts at the north, when the floor of Congress shall have been swept of its defilement—when northern representatives learn to behave like freemen. We have a slave holding, national legislature—slave holding in spirit, if not in fact. It was not enough for northern men to sanction by their silence the wickedness of the South; they must unite openly with slave holders and by positive efforts aid in perpetuating the deep degradation of an injured race. In this resolution they have adopted slave holding sentiments—they would disregard their dignity by receiving petitions from the poor slaves! They have affirmed too, that southern and western masters have a right to keep men in a condition created by the privation of all rights, the infliction of countless wrongs. What else could they have meant, by the phrase, "disregarding the rights of a large class of citizens in the South and West?" Our business then at the north is, to purge it from the spirit of slavery, and to teach our public servants that their business is not to uphold slavery, or in the remotest way give countenance to the accursed system, but to maintain unimpair the spirit and practice of free principles—to teach them that, if they cannot do any thing to weaken slavery, they must at least refrain from whatever may strengthen the hands of the slave holder.

*To say nothing of the shameful disorder which has attended the presentation of abolition memorials, we would refer to the conduct of Peyton, from Tennessee, in the committee of which Garland was chairman. Amongst other language, which the Hon. Mr. Fairfield, of Maine, reported him to have used to Whitney was the following:

"Some of the committee here interposed and Mr. Peyton then resumed his seat, and turned towards Mr. Whitney, and said, 'damn him, his eyes are on me. God damn him, he is looking at me—he shan't do it—damn him, he shan't look at me.' * * * 'Damn him—I have treated him just as if he had been a gentleman; he is thus insulted by a damned thief and robber! damn him, he shan't do it.' While uttering the last words of this sentence he became, apparently, more excited, and turned towards Mr. Whitney, who rose and said he claimed the protection of the committee while he was before him, when Mr. Peyton said, 'God damn you, you shan't speak—you shan't say a word while you are in this room; if you do I will put you to death,' and made towards him, at the same time putting his hand in his bosom."

'THE WICKED FLEE WHEN NO MAN PURSUETH.'

The following is from the New Orleans True American. We may learn from it, what kind of security abolitionists would enjoy at the South, what kind of regard is there paid to law, and how much slavery contributes to make a community feel safe and tranquil.

"ABOLITIONISTS.—Is it known to the members of the Constitutional and Anti-Fanatical Association that a number of abolitionists have within a few weeks arrived in our city? Do they know that a certain old scamp who was forced to leave here last summer has returned, and is even more impudent and bold than before? Should not some steps be taken to secure the community from the danger of the hellish and midnight complotings of these diabolical wretches? "Our citizens should arouse themselves from this lethargy, and no longer treat their secret enemies with contempt. They are zealously although silently at work, while we remain with our arms carelessly folded. It is no mere figure of speech to say that we sit upon a powder magazine, while the devil stands at hand with a lighted torch, watching an opportunity to fire it."

HARD WORDS, AND VULGAR ONES.

J. Q. ADAMS.—The pertinacity of this gentleman in advancing the chimera of abolition, is worthy of a wiser cause. Why does it occur, that all the sympathy, tenderness and philanthropy of these enthusiasts, if they deserve so honorable a name, appear to be solely excited and alive to the dear oppressed slave? They are willing and ready to plunge the country into blood and revolution, to spread desolation and misery, through the families and houses of their relatives, equals and compatriots, for love of the poor blacks—the miserable, oppressed blacks; who, by the bye, are happier and more free from care, than those who are wailing and gnawing out such loud lamentations for their fate. We heartily wish they had the negroes for their companions and associates—for their sons and daughters to marry and enjoy.

If these abolitionists would propose, that all the blacks should be removed to the free States, there to be elevated and humanized, by the pacification of education and moral-

ity, and there to be taught the beauties of liberty and Christianity, we would listen to them with more patience, but for them to intermeddle with our domestic concerns, intrude within the portals of our domicile, excite treason and rebellion in our kitchens, and endeavor to loosen and break the bonds of order, to throw the rebels fiercely upon us, to usurp our social and political rights, to steal or rob us of our property and lives, is too outrageous for patient consideration, too villainous for quiet contemplation."

The honor, whatever it may be, that attaches to the authorship of the foregoing piece of abuse, is due to a Baltimore paper—that of its republication without comment, to the Cincinnati Republican from which it is taken. Mr. Ritchie of the Enquirer has said in an article republished in another column, that "the northern republicans will give evidence of the sincerity of their professions, of regard for southern rights [query, what are southern rights?] and their attachment to the Union, by a determined and uncompromising hostility to the abolitionists!"—The Republican seems to have gotten his "cue" and to be playing accordingly.

MARCH OF REPUBLICANISM.

In the Virginia House of Delegates, Feb. 2. Mr. May submitted the following resolutions, which were ordered to be printed for the use of the new members:

Resolved by the General Assembly of Virginia, That the following article be proposed to the several States of this Union, and to Congress, as an amendment of the Constitution of the United States:

"The powers of Congress of the United States shall not be so construed as to authorize the passage of any law for the emancipation of slaves in the District of Columbia, without the consent of the individual proprietors thereof, unless by the sanction of the Legislatures of Virginia and Maryland; and under such conditions as they shall by law prescribe."

"The powers of Congress shall not be so construed as to authorize the passage of any law to prohibit the transportation of slaves from any State or Territory of the United States in which persons may be held to slavery, to any other State or Territory in which they may be so held."

Congress shall have power, and they are hereby required, to pass such laws as may be found necessary: 1st, To prevent and to punish the formation of any society, association, or assemblage of persons, in any State or Territory, for the purpose of effecting the abolition of slavery in any other State or Territory of this Union. 2d, To prevent and to punish any attempt or act, made or done by writing, printing, or otherwise, in any State or Territory, with intent to excite slaves in any other State or Territory of the Union, to insurrection or rebellion against the proprietors thereof; or against the laws or Government of such State or Territory."

4. To prevent the transmission by mail, or the delivery from post offices, of any newspaper, or other printed paper, which may tend to excite servile insurrection or rebellion in any State or Territory; and which, by the laws thereof, it may be declared penal to publish or circulate, and 5. To enable the owners or proprietors and their agents, more effectually to recover any slave which may have absconded from them and be found in another State, and to punish any person who shall aid, abet, or assist any slave, knowing him to be such, in escaping or concealing himself or herself, from his or her owner or proprietor."

There are people, wise above what is written, who profess to believe that slavery can never encroach upon the rights of white men. Let them read their mistake in this singular article. Here is a proposed amendment solemnly submitted to one of our republican (!) legislatures, the object of which is, to curtail such of the powers of Congress as may unfavorably affect slavery, and endue it with just such other powers as may rivet the chains of its victims, and secure it beyond the reach of even rebuke. It also proposes to destroy the liberty of speech, the liberty of the press, the liberty of the mail, the liberty of the people to assemble together, the liberty of the people to do what they judge works of benevolence, and to compel these same people to minister more effectually to the purposes of slaveholders, in the dirty work of catching their run-away slaves. This is no fiction of ours. Read the article itself, and see whether these astonishing encroachments on the freedom of Northern white men are seriously meditated. THEY ARE.

This movement in Virginia plainly indicates that slaveholders are beginning to despair. If the resolution pass, it will be a more striking evidence, than any that has yet been presented, of the power and success of our cause. Nothing but a full conviction that abolitionism will result in the speedy overthrow of slavery, could ever have instigated to so desperate a measure, as this which is now proposed.

This movement shows the baleful influence of slavery. Virginia was the very state which first proposed the amendments to the Constitution with regard to liberty of speech and of the press, and right of assembling. She is the first State, in which a formal proposal has been made to abolish the same amendment. Such is the influence which a few years persistence in a foul crime has had on her principles.

But suppose the resolution should be adopted by her Assembly; will two-thirds of both houses of Congress fall in with the measure, or can she find legislatures in three-fourths of the several States, who will carry such an amendment? Five years ago, such a question would have been an insult; it is so now? The thought seems almost madness; but what will not party ambition sacrifice to obtain its ends. Party ambition came near violating the sanctity of the Post Office; it has violated the right of petition. May it not plunge deeper still into iniquity?

While we do not believe the resolution of Mr. May will pass even in Virginia, and while we cannot believe that if it did pass, it would find any efficient favor with Northern legislatures; still, enough has transpired in the history of the last two years, to alarm every friend of his country, to make every eye vigilant, and every foot immovable, against further encroachments on our rights, as freemen.

One observation more. Behold in this movement a most striking refutation of that notion, which attributes to slaveholding communities an ardent attachment to free principles, and a peculiarly clear understanding of them! Slaveholders love free principles just so far as they help to make them irresponsible, and secure in the exercise of their irresponsible power.

ANOTHER KNIGHT IN THE FIELD.

While the Southern members of Congress were in Convention, during the agitation of the Privilege question, and deliberating on a proposition to withdraw from the House, the following circumstance, related by the correspondent of the Pittsburgh Times took place—

"Mr. Alford, of Geo. a member of the opposition party, who has been distinguished in the frontier wars, and especially in the late Creek war, took a course in the discussion, and in and out of the House, adverse to this policy. He said, 'Let us stand at our posts: let us meet the question here: the soil on which we tread is the name of our beloved slaveholding region: this city bears the name of a slaveholder: here let us make our stand—and, before we fall, let the city be razed to its foundations—and let the Potomac roll torrents of our blood!'"

NORTH CAROLINA.—Gov. Dudley, (in his Inaugural Address,) "says not one word on the subject of domestic relations—the amiable synonym with other governors at the South for the institution of slavery."—Com. Advertiser.

SENTENCES.—"In a late letter to the editors of the Globe, John Quincy Adams, after denying that he had said that the Frederickburg petition was a hoax upon him, and declaring that he believed it to be a forgery, adds:

"I am not in the habit of considering a forgery, committed to deter a member of Congress from the discharge of his duty, as a hoax."

" B. Walker, do Female	5
" L. Miller, Akron,	3

COMMUNICATIONS.

CLERMONT COUNTY ANTI-SLAVERY SOCIETY.

At a meeting of the Clermont County Anti-Slavery Society, held at New Richmond on the 22d of February 1837, Dr. John G. Rogers, President of the Society, in the Chair: after prayer by the Rev. Mr. Blakesley, the following resolutions were adopted.

Resolved, That we disclaim in the cause of abolition the resort to any but moral influence, addressed to the hearts and consciences and interests of the slave holders, and those who support them by their influence; and that we regard it as of pre-eminent importance, that in the use of those means our conduct should be marked by meekness and gentleness and abstinence from all personality and abuse, as derogatory to the dignity and purity of our cause, and as savouring of the fierce and proud spirit of slavery.

Resolved, That the existence of slavery in any part of our country, has a tendency to pervert our notions of liberty, and impair the strength of the constitutional barriers for its preservation.

Resolved, That a committee of five be appointed to prepare an address to the people of this county, setting forth the injurious effects of slavery on the free States, and the advantages in a moral and economical view, which would attend its immediate abolition.

Committee, Rev. George Beecher, John Jolliffe, Rev. Daniel Parker, Dr. Andrew V. Hopkins, Daniel Fee, and, on motion, Dr. John G. Rogers was added to the Committee.

Resolved, That the law of Ohio that excludes the testimony of negroes and mulattoes from courts of justice, in this State, is oppressive upon that class of persons, impairs the due administration of justice in civil and criminal cases, and is contrary to the constitution of Ohio.

Resolved, That it is the duty of the churches of Jesus Christ to examine all important questions of morals which come before the public, and to decide what is their duty, as Christians, with reference to them; and that the Providence of God now has presented the subject of Slavery before all our churches, and demands of them to discuss it, and to obtain all the light within their reach, on this momentous topic.

Resolved, That in this view we regard the fact that the churches of Jesus Christ in Cincinnati have turned a deaf ear to applications, that have been made by the friends of emancipation, to present the claims of this subject to their congregations, as a departure from those principles of the Gospel, which require us "to prove all things and hold fast to that which is good," and as retarding the great work of purifying the church and nation from the sin of Slavery.

Resolved, That the immediate abolition of slavery at the South would greatly promote the prosperity of the farmers and mechanics of the free States, by creating a demand among the emancipated laborers of the South, for their articles of produce and manufacture, which can never exist while they remain in slavery.

Resolved, That the abolitionists of Clermont county will continue to pursue the constitutional mode of petitioning Congress for the abolition of Slavery and the Slave trade in the District of Columbia, till the majority of that body are brought to hear, consider, and report the wishes of those whom they represent.

Resolved, That we highly approve the conduct of those members of Congress, who have, during the present session, defended with manly boldness the right of their constituents to petition that body, and who have labored to secure for them a respectful hearing.

Resolved, That the system of slavery tends most powerfully to impede the prevalence of religion in our land, and that its legitimate fruits among the masters are pride, passion, cruelty and lust, and among the slaves, ignorance, pollution, and infidelity,—thus tending to involve both master and servant in temporal and eternal ruin.

Resolved, That all those who uphold this iniquitous system are unworthy of admission to the churches of Christ, as they manifest either a culpable ignorance of the principles of his religion or a wilful violation of his commands.

Resolved, That it is a dereliction of duty in ministers of the gospel and members of the churches, to refuse or neglect, faithfully, to warn the holders of slaves of the sin of their doing so, and the dangerous consequences that may result from it.

Resolved, That the laws of Ohio, which prohibit free negroes and mulattoes from settling in this state unless they give bond and security that they will not become chargeable upon the townships the laws that exclude their children from public schools, and those that prevent persons from employing them unless under certain liabilities, are unjust, cruel, oppressive, and contrary to the Constitution of Ohio; and that the honor and magnanimity of the state require that they should be immediately and forever abolished.

Resolved, That we will continue to petition the Legislature of Ohio for the repeal of all the above mentioned, oppressive laws, until our petitions result in their abrogation.

Resolved, That immediate abolition is the only effectual plan of abolishing slavery in the United States.

Resolved, That the proceedings of this meeting be signed by the President and Secretary, and forwarded to the papers in this county, and the "Philanthropist," with the request that they publish them.

JOHN G. ROGERS, Pres.

JOHN JOLLIFFE, Rec. Sec.
February 26th, 1837.

CONGRESS.

February 9.
HOUSE OF REPRESENTATIVES.

RIGHT OF PETITION.—J. Q. ADAMS.

[CONCLUDED.]

Mr. Adams continued. He was extremely glad to admit the explanation, and he hoped the gentlemen would not feel it unkind when he only gave them his advice—advice from an old man addressed to those who were yet young; and that advice was, that when in future they charged others with crimes, first to be quite sure of their facts. But he would now call for another explanation from the gentleman from S. Carolina, (Mr. Thompson), and if that gentleman and the House would permit him, he (Mr. A.) would read from the National

Intelligencer the report of what he had said in the House, and would beg to ask that gentleman (Mr. T.) if the sentiments as here reported are really the expression of his own deliberate and reflected opinion?

"Does the gentleman, even in the latitude which he gives to the right of petition, think that it includes slaves? If he does not, he has wilfully violated the rules of the House, and the feelings of its members. Does that gentleman know that there are laws in all the slave states, and here, for the punishment of those who excite insurrection? I can tell him that there are such things as grand juries; and if, sir, the juries of this District have, as I doubt not they have, proper intelligence and spirit, he may yet be made amenable to another tribunal, and we may yet see an incendiary brought to condign punishment."

Mr. Thompson explained. He (Mr. T.) would state to the House that he had thought that there was not one human being living who entertained the opinion that slaves had any right to petition under any circumstances. When he first heard the gentleman from Massachusetts it appeared to him that the gentleman had acted wildly, until he afterwards heard him state differently. As to the other portion of the report, he had thought at the time that it was a petition for the abolition of slavery which had been presented, on which account he had characterized it as he had done in the report. He had spoke as a lawyer, and would observe that such is the law in S. Carolina.

Mr. Adams resumed. There, sir, stands the sentiment, there is the written record, in which the gentleman has threatened me with an indictment before the grand jury of the District of Columbia, as a felon and an incendiary, for words spoken in this House! And now the gentleman (Mr. Thompson of S. C.) has again avowed the sentiment, and declares that if the petition had been such as he imagined, he would still not only call me to the bar of this House, to be reprimanded by the Speaker, but in addition to this, he would invoke the vengeance of a grand jury upon my head! Yes, sir, he would make a member of this House amenable to a grand jury! Such being the case, sir, I would beg to invite that gentleman when he goes home to study a little the first principles of civil liberty. As that gentleman appears here the representative of slave holders, I should like to know, sir, how many others there are, if any, who are prepared to endorse his sentiments. If this House, sir, is come to this point, if a member of Congress, in presenting a petition, let it be for whatever object it may, is amenable, not to this House, sir, but to the grand jury of the District of Columbia; if this is the opinion of the slaveholding gentlemen, let it go before the nation, let the people know who they are who have uttered such a sentiment, and made such an avowal!

Mr. Wise rose and said he would not endorse that sentiment; if he thought that the members of the Legislative branch were responsible to any tribunal, that of the grand and petit juries of the District of Columbia would be the last in the world he would wish to see this House (which represented the sovereign People of America) responsible to. This little tribunal of the District to which it was proposed to subject the American People, in the persons of their representatives, was notoriously under the dictation and authority of the Executive, who already dictated both to the Senate and to this House.

Mr. Adams, in continuation, replied. If the law of S. Carolina is a good argument to the gentleman from South Carolina, (Mr. T.) and if a member of that Legislature is made amenable for words spoken in debate, not only to the Legislature, but also to the grand and petit juries—if that, sir, is the law of South Carolina, I thank God I am not a citizen of South Carolina! (Great agitation.)

In the kingdom of Great Britain, where the Speaker of the House of Commons is subject to be approved of by the King before his election is confirmed, even there, sir, the first thing the Speaker addresses to the King, after his election is a demand of freedom of speech in the House, and the King never sends him, sir, to the grand or petit jury to know how far the House is under liability for words spoken in debate. Such a sentiment, sir, uttered in this House, such a threat held out to the representatives of this nation, when it shall come before the world in the report of this debate, cannot fail to excite contempt and amazement; and it will be a matter of no less surprise that when utterance was given to such a sentiment, it was not immediately rebuked by the Speaker. If, sir, a resolution of censure was ever called for, I know not what could more imperatively demand it than such a declaration made in this House. I know not what it could be possible to utter, more proper to subject any member to be called to answer for as gross a contempt upon this House! What, sir! We, the representatives of the nation, are all of us subject to the Grand Jury of the District of Columbia for words here spoken! We from the Northern and Eastern States are liable, sir, to be indicted as felons and incendiaries for presenting petitions not exactly agreeable to some members from the South? Is that the tenure on which we hold our seats? If it is, I wish the House may pass the resolution that whoever hereafter proposes to hand up a petition from slaves is an enemy to the Union. If this, sir, is the condition of this House, the gentleman from Virginia, (Mr. Wise), has anticipated me in what I was going to say; if a grand jury to which the gentleman (Mr. T.) proposes to make me amenable, for things done in this House, constituted, as in the nature of things a grand jury will be, in this District, if they are to be the avengers of words spoken in this House, it will not be long before the gentleman himself will have to answer before a grand jury as an incendiary for things said not pleasing to the Executive! Let that gentleman, let every member, ask his own heart, with what confidence,—with what peaceful ease,—with what freedom, with what firmness would he be able to give utterance to his real sentiments and opinions, if he felt, as he was speaking, that for every word, for every proposition relating to human freedom, he was liable to be brought up for punishment as a felon before a grand jury of the District of Columbia? A jury, sir, of twelve men, appointed by a marshal, holding his office at the pleasure of the President! And this jury is to be the supreme judge of the sovereign American People, in the persons of their representatives!!

I have dwelt, sir, so long upon this topic that, in order to spare the time of the House, I shall endeavor to abridge what remains for me to say. I do not know but that I should be willing to take the question on the whole proposition censuring me, without even saying one word in my own defence, leaving it entirely to the good sense and to the justice of the House. But it is not possible for me to pass over in silence the sentiment of the honorable gentleman (Mr. T.) and which was not, as it ought to have been, immediately put down by the Speaker. Sir, I do not even yet know what is the answer of the House to the question propounded by myself; no question has been taken upon it; it does not appear what portion of the South assents to the doctrine of the gentleman from South Carolina (Mr. T.) It is not my desire, sir, to urge this point further than an impressive sense of what it is my duty requires me to do, and, on this account, I repeat, I cannot pass it over in silence. If when the gentleman, (Mr. T.) instead of coming at once to a solution of that question, brought forward his resolution of censure against me—sir, if he thought to frighten me from my purpose—if that sir, was his object, he mistook his man! I am not to be intimidated by the gentleman from South Carolina, nor by all the grand juries in the universe. The right by which every member of this House holds his seat here to the deepest and utmost importance to the whole nation; and I trust this debate will be read by every portion of the country, and that, among other astonishing things in this debate, the astonishing threat of the gentleman will not be unnoticed. We have heard, sir, of the great superiority of the Anglo-Saxon blood. What, sir! is there a drop of that blood flowing in the veins of any man who will subscribe to such a political doctrine as this? How little does such a person understand of the true principles of freedom in relation to the powers of a legislative assembly! I would ask every member of this house, what would have been the issue if, in the British House of Commons, to which I have already alluded, one member of Parliament should tell another member that, for what he had said or done in Parliament, he should be made amenable to the grand jury of the city of Westminster? Sir, it would be too ridiculous for indignation; it would excite one universal shout of laughter; it would from thenceforth render him who uttered the menace "sacred to ridicule his whole life long, and the sad burden of some merry song."

It is not possible for me to make my defence in any system or order. All that I say is unavoidably desultory, and I cannot find how to arrange a reply to charges made in such variety and disorder. When I take up one idea, before I can give color to the idea, it has already changed its form, and presents itself for consideration under other colors. The attack upon myself has assumed so many forms, that I can compare it to nothing so well as to an actor on the stage, who changes his dresses and makes his appearance so frequently in different guises, that no one can tell that it is the same actor. Just so are all the resolutions variable and changing, which charge me with giving color to an idea. If I were to plead guilty, what is the offence? Am I to be found guilty for giving color to an idea? Or, if I would defend myself, what excuse can be alleged? What defence can be made against this new crime of giving color to ideas? I am not able, therefore, to act as if I knew what was the cause which existed for passing censure upon me. But I beg to say, I should deem it to be the heaviest calamity which has ever befallen me in the course of a life chequered with many vicissitudes, if a vote of censure from this House should pass upon my name, or upon any action of mine in this House. Yes, sir, I profess and avow that in the whole course of my life, this would be what I should regard the heaviest of all calamities which had befallen me! And now, when I thus speak, am I treating with contempt this House? Have I ever done so? Has not the honor of this House been among the first and dearest sentiments of my heart? I have revered this House as the representative of the whole People of this Union. I have further felt that sentiment which is called the *esprit de corps*. I appeal to this house if I have not been the first to come forward and defend its honor and dignity on more than one occasion. When members of this House, in the habit of voting differently from myself, were charged with liability to bribery, when it was said of them (and that by one to whom they are most devoted) that they would have been bribed, I, sir, was the first to vindicate the honor and integrity of the House, and to repel the foul accusation! Again, when other charges were made against the honor of this House, [from what quarter I will not say] was I found backward in supporting its character? Are these instances of contempt? And now am I to be brought to this bar for a contempt of this House, for doing what was done in the most respectful manner which it was possible to devise? For asking a question of the Speaker; consulting him first upon the admissibility of a petition by the rules of the House? If I am deserving censure for making this inquiry of the Speaker, your Speaker, who made the inquiry of the House, is much more deserving of censure. But if a majority of the House shall be found to pass censure on me, be it so; and if I have an enemy, let him know that he has triumphed, for a worse calamity could not befall me on earth.

My first objection to the resolution of the honorable gentleman from Virginia (Mr. Patton) is, that it does not meet and answer my question. It does not say, if the House will receive a petition from slaves, or if it will not; that question, the original question, and the one still, as I think, before the House, is not met; we are left in the dark whether it is proper or not; no one knows. But suppose it is proper, where then is the offence in asking if it be proper? And suppose the House decide that it is improper, where then is the offence in ascertaining, asking merely, what is the disposition of the House? Let the question be brought to a vote; I wish to record my vote on this subject; I consider it among my first imperative duties to do so; the liberty of every member of Congress depends upon the question; and let me say, if the House has any respect for itself, it will never pass such a vote as this, namely, that the House will refuse to receive a petition from slaves. The next objection which I have to state against the resolution of censure, is this: instead of answering the question put by me to the Chair, it turns upon the man; it runs away from the question, and fixes upon an ideal man, on "whosoever hereafter shall propose to present a petition from slaves"; he, the ideal man, the future existence, "is an enemy to the Union." What is all that, sir, but the same in substance as the intimidation which was made use of by the gentleman from South Carolina, (Mr. Thompson), that whoever presented such a petition should be brought before the grand jury as incendiaries? It is a declaration, it is a menace, a threat, that any member who shall hereafter present a petition from persons held in slavery, be the object of the petition ever so reasonable, shall be amenable to

punishment; it is a threat, a menace, a terrifying limitation to the freedom of speech in this House. If the vote pass, I, sir, shall submit, and will not present the petition, but, at the same time, I shall think that it is a most disgraceful resolution, surrendering up at once the rights of every man in this House. What member of Congress, sir, who thinks as I do, and who might present petitions from slaves, founded on just and reasonable grounds, would feel himself a free agent in this House? Not only he is interdicted from presenting such a petition, but, at the same time, his freedom of action is placed under limitation in this House. By such a step the whole question of liberty and independence is surrendered, is abandoned! If, by this resolution, you decide that a man is infamous for making a proposition in this House, which in itself is not unreasonable, but which gives offence only because it comes from a human being who is in a state of slavery—if you do this—when once you have taken this step, you may next expect resolutions declaring a member in the minority infamous for displeasing the majority.

In reference to the second resolution, I not only do not assent to it, but I ask as a right of the House not to pass it. It is only a substitute for all the other resolutions of a stronger character which appeared and disappeared, one after the other, all of them, however, calling me to the bar to answer, as if guilty of contempt towards the House. This resolution, however, goes upon the ground that I submit, that I plead guilty, and therefore out of pure kindness, as I have acknowledged the offence, there is no necessity of future action in reference to me; it presumes that I have made concessions which I have not made, and that, but for such supposed concessions, I ought to have been punished for doing my duty in this House! If such a resolution as this were to pass, it would be said that, upon the most important question that ever came before the House since its first origin, I had received a pardon from the House—that the House had forgiven me. Forgive me, sir! what for? for any violation of the rules of the House? Was it a violation of the rules to ask the Speaker if a paper not presented came under the rules, and so might be presented?—Was that a violation of the rules of the House? But suppose for a moment that it was a violation to ask a question of the Speaker, what was the duty of the Speaker? Ought he not to have answered the question, and to have said "No," and that the paper I held in my possession it would be out of order to present? If the Speaker did not rebuke me, but said, as he did say, that it was a novel question, and that he would take the advice of the House, then, if I am to be indicted before the grand jury as a felon and an incendiary, the Speaker must be indicted along with me for putting to the advice of the House the question which he put to it.—I only put the question to the Speaker, but the Speaker put the question to the House. I am content that the whole question go before the nation as it is reported in the National Intelligencer of this morning, and here I will say that I am not conscious of having given the least particle of offence to the House, nor of having done any thing which I would not do over again. My conduct was dictated by a sense of duty, and in the same persuasion of what was my duty I remain still quite unshaken. But, sir, among other things alleged as reasons for censuring me, it has been said I have trifled with the House. I have already disclaimed, and again I not only disclaim any such intentions, but I deny that any man in this House has ever had any cause to believe that I ever trifled with the House. Such was not my intention; I never was more serious in any moment of my life; therefore, I am unwilling that a resolution should pass containing the declaration that the House ceased all further action on the subject because I made disclaimers. I renounce all advantages on the ground of my having made a disclaimer. While I totally disclaim any intention of trifling with the House, while I totally disclaim any purpose of offending or provoking any of the members of this House, while I totally disclaim any contemptuous course or any violation of the rules and orders of the House, sir, at the same time I disclaim not any particle of what I have done; not a single word of what I have said I do unsay; nay, I am ready to do and to say the same again to-morrow. One word in conclusion: I would only beg the House and the country to exonerate me from the charge of consuming the time of the House here. If the House had suffered the petitions to be laid on the table with the multitude there already buried in oblivion, not one would have heard of it any more. As to the time occupied by me in presenting petitions, the whole time employed by me in the fulfilment of this great duty have never at one time exceeded half an hour. If members have risen to obstruct me in doing my duty, raising questions and debating them interminably, I appeal to this House, I appeal to the nation, that it is not I who am answerable for this loss of time.

Mr. Adams having concluded, resumed his seat. The effect of this speech was, that first a resolution to lay the whole proceedings on the table, was lost by a great majority; next the resolutions of Mr. Patton being put to the vote in three divisions, each resolution was negatived by overwhelming majorities.

MISCELLANEOUS.

FREE COLORED PEOPLE.
VALUABLE TESTIMONY.—We copy the following testimony to the good manners and morals of the colored population of Pittsburgh, from the "Advocate" of that city. The Editor, we believe, cannot be suspected of the slightest taint of Abolitionism.

Moral Reform.—We do not know when we were more pleased, than at the time we received the first information, that a society of Moral Reform was in existence amongst the coloured population of this city. Upon inquiry we found that it numbered nearly one hundred members, male and female. It has been matter of surprise and gratification, to those who have observed the deportment of the coloured population of this city, that there existed amongst them so much good order, and almost entire freedom from the beastly practice of intoxication, which we too frequently see exhibited in our streets, by people of our own race. Their conduct, so far as observed in this city, is fifty per cent in the aggregate, more virtuous than is the conduct of the same number of whites, in the same grade of occupation and society. We do not thus speak of this class of our citizens, for the purpose of exciting the sympathy of the community, but to note and point out to the members of the moral

reform societies, wherein we deem their professions inconsistent with their practice, and we do so most respectfully and with the best intentions. We have ever observed that, unless the sacred day, which the Creator of the universe has set apart as a day of rest, and which he hallowed as a day to be specially dedicated to his service, was observed in a manner that would shew at least a respect for it, that the world, as wicked as it might otherwise be, as well as the true christian, have never yet sanctioned that act as moral. "Remember the Sabbath day, to keep it holy," is a part of the divine word of God to which we would particularly direct the attention of those members of the "Moral Reform Society," who are barbers, and keep their shops open on the Sabbath day. This fact struck us, when we were informed, that some of the members of this society, were in the habit of thus desecrating this holy day. We hope that the attempt, at least, may be made at their next meeting, to effect the abolishment of this practice by one and all of those who engage in it. Let the coloured population of Pittsburgh, be the first in the union to step forward and set their faces against the opening of barber shops, or any other kind of shops, over which they have any control, upon the Sabbath, and they will receive the thanks and patronage of that class of the community who are able and willing to reward virtuous independence, as well as secure to themselves the happiness of an approving conscience.

FARMS AND COUNTRY SEATS FOR SALE.

A DESIRABLE Farm of 70 acres, 40 of which are in cultivation, situated 8 miles from town, in a healthy and populous region, having a new BRICK HOUSE with 5 rooms, a cellar and porch. Also a large Frame Barn, with Sheds, Crib and Wagon-house, two never-failing Springs, a Creek, and an Orchard of choice grafted Fruit Trees.

A Tract of 253 acres of rich Bottom Land, with 170 acres in culture, situated 17 miles from town, and near to the Miami Canal. The improved part is well fenced; the rest abounds with the best kinds of timber.

A fertile Farm of 100 acres, 5 miles from town, upon a McAdams road, having 70 acres in culture, two Orchards, one of choice Pear, the other of grafted Apple Trees. Also a small Frame House, with 5 rooms, a large frame Barn, a Stable, a Cider Mill and a Press. The location is calculated for a country seat.

A pleasant residence, with 42 acres of good land, 4 miles from town, situated upon a turnpike road. The improvements consist of a frame House, with 7 rooms, a cellar, and two porches, a frame Barn, a Carriage House, a Stable, a Vineyard, and a young Orchard of 300 Trees, Apple, Pear, Cherry, and Plum of choice kinds.

A desirable Country Seat, with 51 acres of Land, 1 mile from town, having 30 acres in cultivation, a new frame House, built in cottage style, with 7 rooms, a cellar and porch, a large Frame Barn, a Carriage House and other buildings. Also a Well, a Pump, several Springs, good timber, well-paired, and a young Orchard of 75 apple, 30 peach, and 50 cherry trees. The land is rich, well fenced and watered, and situated in a healthy and good neighborhood.

A Farm of 62 acres, 9 miles from town, upon the Winton road, having 35 acres in cultivation, a small orchard, a well, a spring, a stream, a frame barn, and a brick house with 4 rooms and a cellar.

A Farm of 492 acres, situated upon the Ohio, 45 miles from town, having 200 acres in cultivation, an orchard of 100 trees, a frame house, a frame barn, springs and a creek. One half of the land is rich bottom, the rest upland abounding in valuable timber.

A Farm of 112 acres, 5 miles from town, very near a McAdams road, with 80 acres in cultivation, a large orchard of apple and pear trees, a frame house, a barn, a well, and several springs. The land is good, and the neighborhood healthy.

Eighty acres of land, 3 miles from town, having 40 acres chiefly in grass, the rest in timber. The land is fair quality, and has several building spots and excellent springs.

Very many other FARMS and COUNTRY SEATS for sale. Eligible houses, in various parts of the City, for sale. Citizens and Emigrants are invited to call for full information, which will be given gratis. If by letter, postage paid.

Capitalists can obtain 10 per cent. interest upon mortgage, or the best personal security.

Persons desirous of receiving money from England, Wales, Ireland, Scotland, and other parts of Europe, can have the cash paid them in Cincinnati, as soon as the payment is advised by the European Bankers.

English Bills of Exchange, Gold, and Bank of England notes bought and sold.

Farmers and citizens wishing to dispose of their estates, will incur no expense and no delay by applying to

Apply to THOMAS EMERY, Estate and Money Agent.
Fourth st., East of Main, Cincinnati, O.

LONG & PATTERSON'S

CABINET & CHAIR WARE-ROOM
On Columbia street, East of Main.

TO COUNTRY MERCHANTS!

BOOK AND PAPER STORE

TRUMAN & SMITH,

PUBLISHERS, BOOKSELLERS and STATIONERS, No 129 Main, between fourth and fifth streets, Cincinnati. Have a constant supply of BOOKS in every department of Literature and Science, at reduced prices. Country Merchants, and all others wanting BOOKS and STATIONARY, at wholesale or retail, are invited to call before purchasing elsewhere. School Books, in every variety and quantity, at Eastern prices. Bibles of different kinds, from large quarto to 32 mo., plain, and elegant. All the Biblical commentaries, in common use, also a common variety of Hymn Books. Miscellaneous Works, consisting of Travels, Histories, Biographies, Memoirs, &c. New Publications, on every subject of interest, regularly received, immediately after publication. Blank Books, Stationery, Copy Books, Letter, Writing and Printing Paper, and all the Stationery, in common use, also every article of STATIONARY.

Book-Binders Stock, consisting of Leathers, Boards, Gold Leaf, and all other Binding Materials.

A. KELLOGG,

FURNITURE AUCTION HOUSE, Fifth street between Main and Walnut.

C. DONALDSON & CO.

IMPORTERS and Dealers in HARDWARE AND CUTLERY, in all its varieties.
No. 18, Main street, CINCINNATI.

FOR SALE at the Depository of the Ohio Anti-Slavery Society, corner of Fifth and Plum streets, Cincinnati.

SECOND VOLUMES.

Cabinet of freedom, Edited by Hon. Wm. Jay, Prof. Bush and Gerrit Smith.—Containing Clarkson's History of the abolition of the Slave Trade.	Single copy	75
Lectures of George Thompson, with a full report of his discussion with Mr. Thompson.	75	
A new edition of Mrs. Childs' appeal, revised by the author, at the reduced price of	75	
Life of Granville Sharp, by C. Stuart, ornamented with a beautiful copiate likeness.	25	
Spirit of Humanity.	31	
Right and Wrong in Boston.	31	
Golden Friend, newly bound.	65	
Foundling.	65	
Enemies to the Constitution Discovers.	50	
Songs of the Free.	50	

PAMPHLETS.

Narrative of the late Riotous Proceedings the LIBERTY OF THE PRESS.	Single copy	15
Trials of Reuben Crandall.	25	
Third Report of Am. A. S. Society.	25	
Extracts from Remarks on Dr. Channing's S.	25	
Miss Grimke's Appeal.	65	
American Anti-Slavery Almanac for 1837.	65	
Examination of the proceedings of the Ohio Annual Conference, &c.	65	

Per hundred

Proceedings of the State Anti-Slavery Convention held at Union, Oct. 21, and the first meeting of the N. Y. State A. S. Society held at Peterboro, Oct. 22, 1835.	85	
Debate on modern Abolitionism in the Gen. conference of the Methodist Episcopal Magazine, Nov. 2 & 3.	15	
Quarterly Anti-Slavery Magazine, No. 2 & 3.	85	
First Annual Report of the New York Young Men's Association.	65	
Address to the Society of Friends, by Chas. Mayson.	65	
Immediate, not Gradual, Emancipation.	65	
Address to the Females of Ohio, by James A. Thome.	40	

ALSO.

THE AMERICAN ANTI-SLAVERY ALMANAC for 1837, at \$4.00 per 100
50 cents a doz., 65 cents single.

Wiltshire's Portraits.

Slave Market.

Anti-Slavery Letter Paper, Medals, &c.